

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE CHRISTIAN SECRETARY.

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HARTFORD, CONN.

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From the London Baptist Magazine.

ON THE WITNESS OF THE SPIRIT.

Between the deductions of enlightened reason and the revelations of God there exists a marked and constant harmony, establishing by its very existence, and the testimony which it furnishes, the great and final principle of human knowledge and inquiry, that "TRUTH IS ONE." The mind of man, when upright in its principles and pursuits, can not discover in its most extended inquiries the least anomaly or discordance in the evidence of universal nature, but evermore ascertains that among its most fundamental truths, whether of God or of man, the most perfect agreement prevails. Of this, the testimony to the existence and majesty of the great Supreme may be taken as an instance; for no one principle of knowledge is more natural or more essential to the virtuous mind than this, neither can there be one principle more fully asserted by nature; in which respect it is not improper to say, "The Spirit itself beareth witness with our spirit" that there is a God.

In the kingdom of grace the same harmony prevails, it being in truth but the operation of the same agents in another sphere. The testimony in both cases is precisely the same, the only difference being in the facts testified, or the truths upon which the agents operate. And as in nature the evidence of the fact appears, fact, embodied in all the possible effects of holy principle, makes the same appeal, invites the same scrutiny, and awaits the same conclusive witness.

Hence, as in nature the works of God constantly appeal to enlightened reason in proof of his existence and character, so in grace, his works in the formation of the "new creature" continue the same appeal, and solicit the same testimony. It is but a transfer of appeal from what is purely sensitive to what is purely spiritual, yet in both cases equally clear and equally demonstrative.

For as the works of nature are open to inspection, so, it must be admitted, are the works of grace. The spiritual character of the one divests it not of the palpability of the other, though it does not present sensible qualities; for it is composed of principles and habits as clearly marked in their nature, and as powerful in the testimony they furnish, as any characteristics presented in creation to the senses. Hence, as our own spirits witness to the works of nature that there is a God, equally so by self-inspection they may witness to ourselves that we are the children of God.

This, in truth, is the process of the testimony in the present case; first, there is the character; secondly, there is the witness of our own spirits to the character; thirdly, there is a co-operative witness of the Spirit of God.

The existence of the character is fundamental to the entire testimony, without which indeed it cannot apply. And it would be folly in the extreme, or presumption, to expect it to exist when the character for which it exists is not possessed; for what then can it testify? To what can it testify? To what can it witness? Nor is it difficult to ascertain the character, if it exists at all, inasmuch as its component principles and influences are of the most marked and sacred nature, as prominent in kind as they are constant in operation, perpetually asserting, in their origin and tendencies, the hand from whence they came.

Of this the fundamental change by which the introduction of the character is distinguished is the eminent proof, since nothing can be more certain. The descriptions of the holy scriptures perpetually assert; hence the true Christian is "born again," and has become "a creature," he has "passed from death unto life," though once darkness, yet now he is "light in the Lord." No terms can be more descriptive than these, nor can any change be more thorough or decisive than the one they describe, and of which every real believer is a partaker.

Nor less striking or prominent are the principles of which the character is composed, since it is evident that their possession constitutes a distinct class, and forever stamps that class as "not of the world." The principles that govern unregenerated men, are all of earth, and tend no higher than the state to which they owe their origin; but those of the believer are from above, for "that which is born of the Spirit is spirit." Consequently, he habitually exercises, because he habitually possesses, these interior qualities, and is daily the subject of their blessed influence. He, when truly himself, glows with a love to God that subdues him to be second to any quality which his heart can entertain, and which, with a tenacity such as earth cannot weaken, adheres to his law as its supreme happiness and highest delight. This love generates fear, the fear of offense, whose habitual aim is to avoid sin and to practice holiness. This fear is love in actual exercise in a world of danger; or love applied in active duty amid much to hazard offense; and is necessarily of a cautious and tender character lest offense should be given. It is at once the effect and index of love; for the child that loves the parent most, will most of all fear to give offense; not indeed to avoid punishment, to avoid grief in one whom it tenderly regards. And in connection with these, faith, or confidence in God, exists to produce perpetual dependence on his goodness, and trust in his promises. This, equally with the former principles, distinguishes the believer, and marks the classes to which he belongs as those who "walk by faith and not by sight." Content with whatever his Heavenly Father may appoint, his faith teaches him the noble and consoling sentiment, that "all things work together for the good of them that love God."

And while these principles distinguish with the utmost clearness "the children of God," their practices are no less clear, nor less peculiar. Prayer, or fellowship with God, is at once their duty and their

privilege, and does not fail to employ their frequent opportunities. By its exercise, their fears, their sorrows, and desires are taken to God; on him they cast the one, and to him they breathe the other. Yet prayer exists not alone, for delight in God is its inevitable effect, where indeed its exercise is earnest and persevering. And this delight is a comprehensive quality, embracing the entire character, law, and proceedings of our great Lord; and presents incessantly topics of pleasurable consideration, whether alone or in company, in solitude or in public life. The union of this delight with instant prayer produces a steady and uniform obedience in external acts, and again marks "the children of God" as zealous of good works. To these external acts the appeal of the blessed Saviour is made: "By their fruits shall ye know them;" hence they are "the salt of the earth," and "lights in the world," holding forth the word of life.

To the above must be added the entire tenor or bias of the whole character, which unquestionably is to heaven, as its final and happy home. Thus the apostle describes it: "Our conversation is in heaven, from whence also we look for the Saviour;" and again: "For ye are dead, and your life is hid with Christ in God." Indeed, the origin, the principles, and the practices of this character unite to impart a heavenly bias to the whole man, and compel the entire class to "look for a city which hath foundations, whose builder and maker is God."

If, then, by an inspection of the works of nature, we may witness to the being of a God, equally so, by inspecting the virtuous grace in the soul, we may witness to our being the "children of God."

And this is the process of the testimony; first, our own spirits witness the fact, and then, the blessed Spirit witnesses with our spirits, and co-operates to support the estimate we are led to form of ourselves. Nor can an exception be taken to this mode of inquiry from any supposed inability to form a correct judgment in our own case, since nothing is more natural or proper than that a man should know himself. This, too, is the more unquestionable, since it has obtained even apostolic sanction, 1 Cor. 2: 11. "For what man knoweth the things of a man, save the spirit of man which is in him?"

And in conformity with this is his exhortation, 2 Cor. 13: 5. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus is in you, except ye be reprobates?" But if it were not possible to know our own character, not possible to ascertain our state, why the exhortation to examine! To deny this possibility is to assert that a duty is commanded to no purpose; an examination enforced whose object is unattainable. Besides this, to deny the possibility in this case is also to question principles of the most common kind, and to deny truths whose certainty has obtained universal admission. Thus it is with common honesty; if a man is charged with the opposite vice, he looks within and knows the charge is false; he knows he is an honest man. Thus, too, it is with innocence or guilt; and in the case of the latter, the common sense of mankind has established the proverb, "A guilty conscience needs no accuser."

That self-inspection is correct in its conclusions in the above instances is universally admitted; how then can it be objected to in the more important concerns of eternity? As the less prominent, or less easy of apprehension?

This apostle assumes the certainty, and made the corresponding appeal in his own case, 2 Cor. 1: 12. "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to your ward." The testimony here asserted was the testimony of his own conscience, the witness of his own spirit to his sincerity in the sight of God. Hence the very appeal implies that a man's character in any case is known by self-inspection; if guilty, he will know it; and if sincere, he will not be ignorant of the fact.

In the case before us it is impossible to deny the conclusion common to this mode of reasoning; for assured we are that "the child of God" is a character as prominent in its whole nature as any other character that a man may bear. This the consideration of its distinct parts abundantly proves, inasmuch as to each there attaches an exclusive influence, or the principles which compose it, or the practices to which it leads, or the bias which it gives to the whole man, he but examined seriously and impartially, and the result, indeed it cannot but be, the discovery of actual character. For can a man have undergone a change so great, and be ignorant of the fact? Or can he be daily governed by such high and holy principles as love, and fear, and faith towards God and yet be in doubt of their existence? Or can he be in the daily practice of fellowship with his divine Father, and delighting in him and in his laws and government, and not be sensible of his acts? Not know the joy which they impart? Or can he be the heir of glory, having his treasure in heaven, and his life hid with his blessed Lord, and remain in uncertainty as to his character? Is it possible that things so prominent can remain unknown?

The intelligent believer, we are confident, will admit the conclusion, that in a character whose qualities are so distinct, the greatest certainty is to be attained; and that self-inspection, impartially and prayerfully conducted, will even lead to the desired result. In truth, the true believer has but to look within, to cast the eyes of his mind about him inwardly, to survey the furniture of his soul, to inspect his former in contrast with his present principles and habits, in order to ascertain his character; and if holy and alive unto God, his "conscience will bear him witness in the Holy Ghost" that he is "a child of God."

And the importance of this part of the testimony will be duly estimated, when it is considered that the witness of the Holy Spirit never acts without it, but always employs it to assert its own testimony. Of this, that famous and often quoted verse in Gal. 6: 6 is proof, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." Here the character is the asserted cause, and the witnessing Spirit the effect; but the character carries its own evidence to the mind, and begets a testimony there which the Holy Spirit enters to support and strengthen. Hence it is a remarkable feature in the witness of the Spirit that it operates to support existing testimony, which has already been produced by the "new creature in Christ Jesus." Consequently there are two distinct classes of persons who cannot in their present state ever enjoy this witness of the spirit; those in whom the new creature does not dwell, and those in whom

its operations are so weak as to leave them in doubt of their existence. For as the Spirit (as the spirit of adoption) witnesses only to prior testimony which the character itself can never fail to produce; it follows that, as in both cases such testimony can never exist because of the total absence of this character in the one and its weakness in the other, this Spirit to them can never witness at all. The medium of operation in both cases is clearly absent; for in the one case it cannot witness to a falsehood, and in the other it will not encourage neglect. It comes not to supply evidence, but strengthen it; not to originate a testimony, but to support one that already exists.

But while it is a co-operative witness, it is yet clearly distinct. The witnesses are two, the spirit of man and the Spirit of God; yet the testimony is one, "that we are the children of God." It is the Spirit of the truly devoted; the attestation of God himself that "we are pleasing in his sight."

Often will it visit the true believer when engaged in fervent fellowship with his God, and compel the exclamation, "My beloved is mine, and I am his." And when he devoutly listens to his father in the sanctuary, or learns his will from his own word amid the exercises of the closet, often will he be the spirit speak this peace to his soul, and he will be as conscious as of life that he possesses "the peace that passeth all understanding." And not unfrequently when the sorrows and afflictions of times press upon him, will this testimony buoy up his spirit and make him glad with the joy of his Lord; inasmuch that at times he may write with the holy Holybairton, "This day, this very day, the Lord shined on me in my duty; my heart was much composed, satisfied and refreshed. Glory, glory, glory to free grace in Christ!"

But let the believer know and every real Christian remember, that the sinner shall never pluck this sacred fruit; that the carnal professor shall never realize this witness, and that the only legitimate way to obtain it is to be the Christian, and then we shall assuredly receive the Christian's joy.

W. S.

Barton-on-Trent.

POPISH ZEAL FOR EDUCATION.

The Jesuits tell us that their seminaries are designed as nurseries of education only—they are not intended to make papists. Fools may believe this, but no others will give them any credit. All our cities are swarming with Catholic children, left to grow up in total ignorance. Almost every Catholic settlement in country towns is a dark spot, where education is almost entirely neglected. Popish schools are not designed or used to any great extent, for the education of children of Catholic parents. They are lured to draw in the children of influential Protestants, who, in due time, are to be sent home to convert their parents. Who is fool enough to believe that priests, who have frowned upon education in every country where their religion prevails, until most of these countries are dark as Egypt itself, are so disinterested as to establish schools simply to give a literary education to the children of wealthy Protestants? The following article sets the subject in its true light.—*Cincinnati Jour.*

From the St. Louis Observer.

Popish Zeal for Education.
"He taught the youth to read, and taught so well, That he himself, by teaching, learned to spell."

How vastly kind it is in the bishop of Rome to pity the deplorable ignorance of the American States, and to spend his treasures in erecting schools, nurseries, and colleges, for the special benefit of Protestants! How self-denying, too, it is in those holy men, the priests and Jesuits, and those holy sisters of "the Sacred heart," and of the Ursuline order, to forsake all the comforts and delights of home in civilized Europe, and take up their abode in these ends of the earth, for no other purpose than to teach us, poor heretics and infidels, to read, write, and cipher. They have no other object in view than to tell us, "They are not Catholics, they are Protestants; they will allow liberty of conscience to all their students or pupils they profess. Now this is all very kind, very praiseworthy. They will even tell us that Protestants for much less compensation than their own people.

But truly, the youth of our country must be in a sad condition, when priests from Ireland, Belgium, France, Austria, and Italy, who can scarcely pronounce an English sentence correctly, must be sent far, or must come of their own accord to teach them how to read their own language? Is there no work for these priests at home, or among their Catholic brethren of other lands? Ought the children of the church to be left in ignorance, while the children of strangers are freely taught? Let us now look a little into the condition of Catholic countries, as respects education, and see whether these Jesuit brothers and sisters are not wanted at home more than among us, whether they have not some other end in view than education merely.

Canada.

In Canada four-fifths of the population are Catholics, and Popery has been the predominant religion of the land for 200 years. The influence of the priesthood is immense, almost unbounded. They might long since have filled the country with schools, and have taught every child to read. But have they done it? A recent traveller assures us that notwithstanding an act of Parliament for the establishment of schools in country parishes, "at present, in the Catholic portions of the Province, they are few in number, and miserably low in point of character. Until recently, it was almost true that there were no schools for the common people of the French Canadians out of the cities of Montreal and Quebec, and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly assured me that not one in twenty of the French Canadians could read and write." Of 75,000 names attached to a legislative petition, some time since, 75,000 signed by their mark, while of the remaining 9,000 many could write nothing but their name. Let a parallel to this be found in the United States, or else let the Jesuits show their pity for the ignorant by their zeal to enlighten Canada.

Mexico.

In Mexico, there is no diffusion of knowledge out of the cities. Even the few colleges are almost deserted, and the education of females receives scarcely any attention. There may be seen in the streets of Mexico, as at Rome and Naples, scribes to read and answer the letters of those who are unable to per-

form these services for themselves. And yet but a few years ago, there were 10,000 clergy in Mexico, and their possessions were valued at 44 millions.

South America.

Of South America generally, it may be said, that it is the last country in christendom, where one would go to find an intelligent or educated people. Until the recent revolutions, almost no provision was made in any part of that vast continent for education. In Colombia, the government, influenced not by the spirit of popery, but by the spirit of freedom, have made provision for education, by the confiscation of the property of all monasteries, that had not eight monks. There, as every where, education can rise only by the downfall of popery.

Ireland.

Of Ireland, an intelligent and highly accomplished traveller, who visited the country in 1828, thus writes:

"Among the educated classes of this province, (Connagh) the ignorance appears with our notions of education, perfectly unequalled. To-day, scarcely any other country where popery prevails. In B-m, in a company of 20 persons, nobody knew that such places as Carlsbad and Prague existed. The information that they were in Bohemia, did not mend the matter; Bohemia was not less unknown, and in short, every thing out of Great Britain and Paris, was a country in the moon."

The writer moved in the highest circles, and it is of them he writes. Of the lower circles we have a sample in the emigrants who are daily flocking to our shores. In a population of seven millions, there were, in 1825, 1,792 schools, 1,300 of which were established by the Hibernian Society of London, a Protestant association.

France.

In France, "nearly four millions of children are destitute of the means of instruction. It has been calculated that more than half the individuals of the nation cannot read." And yet France is in advance of every other country where popery prevails. "In France," says Dwight, "after minute inquiries in every part of the kingdom which I visited, I learned that of the adults among the Catholic peasantry, a large proportion of them could neither read nor write; whilst among the Protestants, almost every child was instructed."

Germany.

Of Germany, the same writer remarks:—"In the Protestant states of the north, most of the peasantry can read and write, while in Austria and Bavaria, (Catholic states) the proportion is very small. Travel through Saxony, and you will not discover a child of ten years old, who has not acquired the rudiments of education; but cross the Bohemia boundary, and you soon perceive that the peasantry are comparatively ignorant. When you travel thro' Switzerland, you can readily discover, by the relative neatness of the villages and the prosperity of people, as well as by their intelligence, whether you are in a Catholic or Protestant canton."

Spain.

In Spain there is no provision for general education, and the mass of the people are astonishingly ignorant, as every honest traveller testifies. There are 15 universities, but these are under the priests, and seem to be so directed as to spread error and encourage ignorance rather than knowledge.

Portugal.

Of Portugal we have this testimony of a learned geographer, who ranks among the first authority; "Education is in the lowest state. The task of teaching is imposed upon the monks, who are grievously ignorant, and whose interest it is to keep others so. The arts have hardly an existence, and science and literature are much circumscribed." Such is the state of things in a country where the Catholic clergy of all ranks, numbered 200,000, or one to every 15 of the population, previous to the recent revolution.

In Sardinia, (which kingdom embraces the principality of Piedmont, with Montserrat, and a number of small islands) public instruction is entirely in the hands of the clergy and Jesuits. It is estimated that there are not 5 in 100 who can read, write, or cipher.

Naples.

Of Naples, it is said, "the sciences are in a miserable state throughout the kingdom. There are no schools for the lower classes, and the few means of instruction are in the hands of an ignorant clergy."

Malta.

In Malta, according to Bigelow, not a dozen years since, it was proved that in a proportion of four thousand, contained in a particular burgh, not more than twenty persons could read. The number of the more poor Maltese, who can read and write, is exceedingly small. It scures forms an exception to the character of general and complete illiteracy. And Malta swarms with Catholic priests, who are, however, scandalously ignorant themselves.

Of the Papal States, or States of the Church, Dwight says, "The common people are among the most ignorant and degraded of Europe. There the wealth and power of the Catholic church has centered; nations for ages have brought thither their tribute; and still her peasantry have always been ignorant and debased."

This is not speculation; it is matter of common history, and every Jesuit that comes to our shores, knows that it is sober truth. Why, then, it may be asked, if the Pope and his priests are so enraptured with education, so hostile to ignorance, why do they not enlighten their own countrymen? Why are not some of the profuse treasures of St. Peter used to establish common schools among the peasantry in the neighborhood of Rome? Why was not the money, the thousands of dollars that have been sent from Europe, to build a cathedral, college, and nursery in St. Louis, devoted to the education of the poor French, Spanish, or Irish Catholics? Depend upon it, Rome has not changed. Popery and ignorance have too long been sworn friends to part thus easily. Its alliance with education is a mere pretence. Beneath this zeal there is a covert, crafty

* While at Lawrenceburg, Ia. week before last, we heard the following anecdote from a gentleman of the highest respectability:—
A Catholic teacher by the name of Murphy, some months ago, set up a school in that town. He promised most solemnly not to endeavor to exert any

design. Look well to it, ye parents, or your children will reap the bitter fruits. Say, with him of old, "TIMES ROMANOS, et dona ferentes!" I fear the Romans, though they're bringing gifts."

WALDO.

PREMIUM OF \$200 FOR FOUR SHORT TRACTS.

Benevolent individuals having placed at the disposal of the Executive Committee of the American Tract Society the sum of two hundred dollars, that amount is hereby offered in four premiums of \$50 each, for the four approved Tracts, not exceeding four, or at most eight pages each, (or 12 pages, if a narrative,) which shall be best adapted to interest the great mass of readers, and guide them, individually to Christ, and for general distribution as an introduction and auxiliary to faithful Christian effort and prayer for the salvation of men. Committee of award, Rev. Thomas De Witt, D. D., and Rev. Wm. R. Williams, of New York; and Rev. Benjamin C. Carter, of Brooklyn. The manuscripts to be at the disposal of the Society's Publishing Committee, so far as desired for publication; and to be transmitted (post paid) to William A. Hallack, Corresponding Secretary, No. 150 Nassau street, New York, on or before the Society's ensuing anniversary, May 13, 1835.—N. Y. Obs.

Extract from a sermon entitled Obedience to Christ the test of Discipleship. By the Rev. Mr. Fitz. Preached before the old Colony Baptist Association, at Kingston, Oct. 1, 1834.

The common sense of mankind gives a decided voice in favor of considering those only the friends of Christ, who keep his words.

Different names are given to different professions. A physician is one who practices medicine, a lawyer, one who practices law. An instructor of youth is not a mechanic, nor a roofer or a farmer. These and similar terms, imply knowledge of a peculiar kind. Christianity also has something peculiar to itself; and a professor of it, is supposed to possess this peculiarity. He is supposed to possess a knowledge of God in a peculiar sense—to understand things spiritually discerned. He is professedly a soldier of the cross. But religion is not merely a profession that implies knowledge of a peculiar kind. It is a powerful principle of action; and its possessor is not only supposed to be taught by Christ, but to have his spirit, and of course, to be like him in character and efforts. Hence, a christian, or disciple of Christ, is defined to be "one who believes his doctrine, imbibes his spirit, and follows his example." Now the common sense of man says that no term descriptive of character, can be appropriately applied to any person who does not give evidence of possessing that character. How do men come to be considered, and to be called generous and benevolent, but by acting out such feelings? We have learnt from experience that talking of honesty, and of love to our neighbor, does not prove men to be honest and affectionate. Action is the test of character. Men act as they believe and feel. The priest and Levite who passed by the wounded Jew, shewed that they looked upon him with very different emotions of soul from that with which the Samaritan did; and the Saviour significantly inquired, "which of them was his neighbor?" Would we consider a man to be a friend to the cause which we had espoused, unless he exhibited some interest in its prosperity, and made some efforts to advance it? Or, would we allow that he was much attached to us, if when we needed assistance, he was in a condition to afford it, he manifested as little concern for our welfare as others did, by doing as little to aid us? To make good our claims to peculiar affection for any being, we must do more to promote his interests and to please him, than our fellow men who make no such pretensions.

Again, who are esteemed patriots, but men who show their love for their country by endeavoring to promote its prosperity and happiness? Would a person during our revolutionary war have been considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war? Would he be considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war? Would he be considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war?

Again, who are esteemed patriots, but men who show their love for their country by endeavoring to promote its prosperity and happiness? Would a person during our revolutionary war have been considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war? Would he be considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war? Would he be considered a patriot, who should have stood by and seen his country's peril, and still have shown as uninterested an indifference to make efforts to save it as an indifference to the issue of the war?

With what sort of propriety then, can a person be called a christian, who feels no strong desire for the salvation of men; who manifests little interest in the prosperity of the kingdom, attacked on every side, as he would be required to feel and to make for his country thus opposed, to gain the name of patriot in an inferior sense? Religion is also philanthropy. It is that elevated philanthropy which Christ exhibited, going about doing good, and offering up his life on the cross, for the redemption of mankind. It looks not merely to the temporal, but to the spiritual wants of a world. Certainly the heart must be thrilled with as deep feeling in view of perishing millions, and as great sacrifices be made for their salvation, in order to entitle us to be called christians, as would be the feelings and sacrifices necessary to render it proper to call us men of philanthropy—of that kind of philanthropy which alleviates only bodily suffering, and saves only from temporal death. Yea, Christian is a term of better associations, and of a more elevated character than that of patriotism, or philanthropy, in their ordinary acceptance—implying larger views and deeper feelings of benevolence.

Journal.

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are correct." If "Priscilla" would examine his own statements, I think he will withhold the charge of injuring the sense by his misquotation. It appears that "Priscilla" ranks himself with the great reformer, Martin Luther, and accuses himself in good company; compares a church with wholesome discipline, to the Roman Catholic hierarchy; and is engaged in reforming the Baptist churches from such discipline as systematic persecution of Christians. It is my impression, the mode of reformation prescribed by "Priscilla" will reform the church, so far as relates to gospel order and discipline, out of existence; and as yet, I should prefer applying wholesome discipline (not "systematic persecution") and striving to correct what is wrong, so far as God may give us grace, to the course advocated by "Priscilla," of tolerating one sin because we tolerate others. The question is not whether we tolerate a person for his direct violation of a positive institution, so far as his influence is concerned, is of sufficient usage; but whether it is consistent with gospel order. "Priscilla" admits that the person in question is guilty of sin, and therefore is in the wrong; and yet, if we do not tolerate him in doing it, we are guilty of "systematic persecution!" I confess I do not see the consistency of his statements. If Baptists are to sustain the charge of "persecution" because they withdraw from those who practice disobedience to them, let it be so; but it is not remembered, that it must be first made to appear by evidence stronger than the scream of "Priscilla,"

CONSISTENCY.

For the Secretary.

CHOICE SAYINGS OF HENRY.

BY DELTA.

226. If we keep God's word, God's word will keep us from every thing hurtful.
227. Alms giving is the surest and safest way of thriving.
228. Many a man becomes a beggar.
229. Keep thy heart, and that will keep thy tongue from sin; keep thy tongue, and that will keep thy heart from trouble.
230. What is true is true eternally.
231. Every thing will change.
232. It should be our endeavor to keep as much as may be out of debt. Some sell their liberty to gratify their luxury.
233. The covetous man sits hatching upon his wealth, and brooding over it till it is deluged, as the young one under the hen, and then it is gone.
234. If what a wise man says in his wisdom will not be heard, let him hold his peace, and try whether the wisdom of that will be regarded.
235. We must govern ourselves in every thing, by the rules of religion first, and then of discretion.
236. What is honestly got will wear like steel, and be an inheritance to children's children.

CHRISTIAN SECRETARY.

HARTFORD, JANUARY 10, 1835.

Ill health has prevented us from writing any thing this week, and this induces us to place the following communication under the editorial head:—

Mr. Editor,—

I am now advancing in years, and feel that I shall soon be called to render an account of my stewardship. But to the cause of my divine master, I feel a growing attachment. I can truly say that this is all my salvation and all my desire. For many years, I have watched with deep solicitude the operations of Zion. I have seen the difficulties with which she has struggled, and have rejoiced in her prosperity. Her interests are still entwined about my heart, and I cannot feel unconcerned in what is likely to affect her welfare. In looking around on the present state of the churches, I see much that is cheering; and much also which has occasioned grief. I have observed with pain, the prevalence of an evil which, if continued, must be a serious injury to the cause of Christ.—It is a want of Christian affection and mutual confidence among brethren in the ministry. Instead of cherishing a union of feeling, and striving together for the faith of the gospel, there is (if I am not deceived) often times an evident disposition to throw obstacles in each other's way.

How different is this feeling from that which ought to exist. Engaged in the same cause and struggling with similar toils and conflicts; it is natural that they should mingle their sympathies and be willing to bear one another's burdens, and so fulfill the law of Christ. But instead of these kind feelings among the professors and ambassadors of the cross, are not alienation and distrust lamentable evils?—are not enviousness, given to envyings, and backbitings. Even among those ministers who do not make any direct efforts to disparage one another, there is yet wanting that degree of brotherly love and Christian confidence which is so essential to the happiness and so becoming to the gospel of Christ.

Various causes have operated to produce this state of things. There is doubtless blame resting on us all. Some in their zeal to recommend the cause of education, have not paid sufficient respect to those brethren who have been deprived of its advantages. While on the other hand these brethren have perhaps been too sensitive on this point, and have suspected without sufficient cause, that their qualifications were undervalued.

On the subject of temperance, there is a division of opinion among us. Some have been disposed to adopt bolder measures, and push them forward with more eagerness than may be thought entirely judicious. While others, it is possible, have been too scrupulous, too fearful of innovations, and too tenacious of their own opinions.

There is doubtless with us all, an unbecoming thirst for pre-eminence. This spirit, it is seriously to be feared, is exerting greater influence than we are aware, on our opinions, on our conduct generally, and especially in reference to our brethren in the ministry. How often are depreciating remarks made respecting a brother, not apparently from any ill will towards him, but simply from a desire to appear greater than he.—Brethren, we ought to be ashamed of ourselves for such conduct. How unworthy it is of our sacred profession.

No men have stronger motives for being of one heart, and one soul, than brethren in the ministry.—Being acquainted with each other's arduous labors, and peculiar trials, how would their spirits be refreshed by an interchange of friendly sympathies and pious counsels. The friendship which subsisted between Fuller, and Ryland, and Samuel Pearce, how greatly

did it contribute to their happiness. It was a solace to them in trouble, and a support amid the turbulent scenes and conflicting interests of active life. The brotherly and confiding intercourse which, for many years, existed between Sullivan and Baldwin, and their associates in the ministry, was next to communion with God, the source of their highest enjoyments. Had they regarded each other with a suspicious eye, and chosen to bear the burden and heat of the day alone, they would have grown weary, and fainted by the way. But they were congenial spirits, and found fresh vigor in the constant flow of mutual good feeling and Christian love. They regarded each other as brethren, and fellow laborers, and heirs together of the grace of life.

Friendship among ministers is ad pted greatly to promote usefulness. The success which attended the labors of these men whose names have been mentioned, is sufficient proof of this. They were the pillars of the church. United in heart, they combined their exertions, and gave a powerful impulse to some of the noblest enterprises with which the world was ever blest. The wilderness and the solitary place are glad for them, and the desert rejoices and blossoms like the rose. A most happy influence is left on the churches where they exercised their ministry, and hundreds and thousands are still rising up to call them blessed. But in a community where the ministers are jealous of each other—where each is striving to promote his individual interest and allowing himself by any means to disparage his brethren, what a different state of things do we behold—how little solid piety—how few comparatively of those interesting features which constitute the beauty and strength, and glory of Zion.

My brethren in the ministry, suffer a word of exhortation. We have espoused the cause of Christ, and stand as watchmen on the walls of Zion. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. It is our imperative duty to lay aside all petty concerns and individual interests, and consecrate our thoughts and exertions exclusively to the advancement of that great enterprise for which the Saviour toiled, and wept, and bled. Soon we shall have finished our course on earth. Soon we shall be called to review our ministry from amid the solemnities of death, and in the broad light of eternity. Happy will it be for us if we can then adopt the language of the apostle, Our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

MARION.

FAR FETTERED AND DEAR BOUGHT.—This description of help in ordaining ministers, it seems has been in some instances at least, sought for in England, as well as in these United States. There may be instances in which it may be justified,—such as where the father of the candidate is called to assist in the ordination of a son,—or where no presbyters are to be had in the vicinity. But the prevailing practice of sending far, and paying dear for a minister, to preach or take some other part at an ordination, merely because he has been a preceptor of the candidate, or is a man of more fame or learning as a minister, than those in the vicinity of the person to be ordained, is in our opinion wholly unjustifiable. It is needless to travel over the field of motives which generally induce such calls, for in nearly every case, it is believed they are mistaken motives, however plausible and well meant the motive and the measure may appear at the time.—We have recently fallen upon the letter copied below from the late Robert Hall, and in our opinion, a more just rebuke, or sounder views of the subject could not have been given. The practice he reprehends has thrown many a newly settled pastor upon the jealousy of community, and been the invisible cause of unhappy feelings to those on whom he must more or less depend.

"As to ordinations, it has long been my opinion that they are best conducted by the presbyters or elders of the immediate vicinity of the party; and that to step beyond that circle is to sacrifice or impair the chief benefit of that practice, which is the putting in wholesome check on the abuse of the popular suffrage, by making it impossible for a minister to establish himself on the head of a congregation without the approbation of the people. It is an affair in which the church are chiefly or solely concerned; and though the calling in a stranger on such occasions may attract a greater audience, it is, in my humble opinion, at the expense of more important objects. For these and other reasons that might be adduced, you must allow me finally, though most respectfully, to decline the service you have been pleased to assign me; and, to out of any occasion of [discussion.] I must request the favor of [your] accepting this reply as a final."

"Your sincere Friend and humble Servant,
"ROBERT HALL."

THE WEATHER.—The late cold weather is, by the editor of the Hampshire Gazette, justly termed "a terrible invasion from the polar regions;" and we believe would have given full satisfaction to the huge polar bear which we saw in this city in the heat of September, stamping the bottom of his cage, to break through to cooler regions, and flaming at the mouth, and panting for his native polar air. We are told that the mercury in a thermometer at the College in this city, stood, on Monday last, at 35 degrees below Zero. In other thermometers in different parts of the city, it was not so low, varying from 22 to 31 degrees. In Northampton, (says the Gazette,) it varied from 25 to 33 degrees below Zero, and that "the memory of man does not reach back to such intense cold here; wells 20 feet deep were sheeted with ice." In Boston it was 9 degrees below Zero at the time above referred to; and on the hills back of Northampton, 11 degrees.

We give the following extract of a letter from the Rev. J. H. Linsley, which shows the degree of cold at the above time, in Stratford, Conn.

"On Sabbath morning, my thermometer stood at 12 degrees below Zero, and Monday morning at 8 o'clock, at 16 below. I have kept a register of the weather for the last 13 years, and it was colder on Monday, by 5 degrees, than it has been in that time, and I presume, colder than was ever before known in this latitude."

We have abundant reason to subscribe to the truth of the foregoing statement, having been exposed in

travelling from home, from 9 o'clock on Saturday evening, till two hours after midnight, and also rode six miles the next morning, commencing at sunrise. On Monday morning at 8 o'clock, we again commenced opposing the face to the Northwest for a few hours, and cannot have a dispute with other thermometers, when vitality sunk so low in our own body.

EARTHQUAKE.—A shock of an Earthquake was felt very sensibly in this City, on Sunday evening last.—It continued but a very few seconds, and passed off with a noise resembling distant thunder.

Abington Baptist Association.—Minutes of this association are received. Its last meeting was held at Abington, Wayne Co. Pa., Sept. 3, 4, and 5, 1834.—Elder Henry Curtis preached from Acts ix, 31. John Miller, Moderator, Sheldon Norton, Clerk, and Cor. Sec., Mr. Republic, Wayne Co. Pa. Sixteen churches, 7 ordained ministers, 6 Licentiate, 67 baptized, total 1081.

The various objects of benevolence received efficient and liberal aid.

We feel under obligations to any of our readers for such advice or warning as they may think proper to offer, as to subjects proper to be introduced into the Secretary. Such intimations are always duly considered, and if not complied with, it is because there are reasons existing in the minds of its conductors, which outweigh the suggestions of others. We were kindly requested by letter a few weeks since, to say no more upon a certain subject; but being then from home, and for some time after, a communication on that subject reached the office, and was inserted before the above request was known to the publisher. To day we give the reply to that article. So long as it is duty to inquire what is the mind of God as to christian practice, so long may the inquiry be safely prosecuted. Our columns are open (as our readers will see) to both sides, and if any new truth be elicited by the inquiry, so much the better for Zion. In reference to a suggestion received this week past, we are not conscious of having said any thing which is just cause of complaint. We can only say to the brother whose fears were excited by two extracts in former papers, that we have since been called to a severe account for the sentiments contained in the article which he thought retrieved the injury likely to result from the previous two extracts to which he objected. Thus our advisers may see, that they place us in the situation of an animal we read of, which stood at the junction of two ways. But we cannot consent to be tied, as was that animal, so that we cannot move in either way. A paper must be made,—it has an object in view, which is the promotion of the good of man,—we will do our best to adapt it to this object—do more who can.

PROPOSALS.

FOR PUBLISHING a volume of Miscellaneous Poems, to be entitled:—"MORAL AND RELIGIOUS MUSINGS," by G. Zelotes Adams. The work will be issued as soon as the amount of subscriptions will warrant the undertaking. It will contain about one hundred pages, printed by S. S. Riggs, Schenectady, on paper of fine texture, with new and suitable type, bound in a rich, fancy style, and gilt edged, at seventy-five cents per copy. No attention will be spared to render the work interesting.

We give the above a place in our paper, at the request of the author, and wish for the success of the work therein contemplated.

HAMPSHIRE GAZETTE.—The late worthy editor of the Gazette, Mr. Sylvester Judd, has sold the concern to Messrs. C. P. Huntington and Wm. A. Hawley; the latter gentleman will conduct the religious department in future. We can only wish that it may long continue an able advocate of sound religious principles and morals.

EXTRACT FROM THE BAPTIST REGISTER.

Brother Eaton writes us the following intelligence from Cassville:

Cassville, Oneida Co., Dec. 17, 1834.

On the second Monday of the month, I was the pleasure of repairing to the water with twelve willing converts, who nattered to obey the Lord; and the following Sabbath, with thirty more, rose again to new-born life. And, like the enuech, "went on their way rejoicing." These blessed seasons have been repeated nearly all the Sabbaths since. The whole number baptized is forty-five. Among them are seven husbands with their wives, the wife of our first deacon, and several other heads of families, with three daughters of Baptist ministers. There remain many others yet to follow.

In reviewing what God has wrought for us, we have great reason to rejoice and be glad; and we ask the friends of Jesus to rejoice with us and help us by their prayers, that those whom we have received may indeed be such as shall be saved; and that they may find among us those important helps which they so much need in their heavenly journey.

We acknowledge a debt of gratitude due for labors in the ministry, to brethren Brown, Hartshorn, Smith, Putnam, Hotchkiss, and Hough. Dr. Brown was with us all the time, and brother Hartshorn m at the time, during our meeting. May the Lord reward them all a hundred fold in this world, and in the world to come eternal life.

ZELORA EATON.

General Intelligence.

Domestic News.

MELANCHOLY SHIPWRECK AND LOSS OF LIVES.

By an arrival at Charleston from Nassau, we learn that the schooner Tarborough, Capt. Canfield, from St. Thomas, for New-York, on the 5th Nov., lat. 30 N. lon. 69 W. was capsized, and sunk in 6 or 8 minutes. All hands perished, except the captain, who saved himself in the boat.

On the 7th day after the disaster, captain Canfield arrived in Mayaguana, which he traversed all round without finding either food or water; and, sleeping on the sand beach for that night, started away next morning for the next land in sight, (French Key,) where, finding only a barren sand beach, kept on to the westward, and landed on Acklyn's island. Another night was passed on the beach by the captain, and the following being the eighth day and nine nights without food or water, and perfectly naked through the whole time, (having torn up his pantaloons and shirt for sails,) he obtained relief from some negroes. Nothing was saved from the wreck, save the hat, watch, and clothes the captain was wearing.—N. Y. Dat. Adc.

Fire.—The extensive organ manufactory of Mr. Henry Erben, in New-York, was destroyed by fire on

Saturday night last, supposed to be the work of an incendiary. Several organs, nearly finished, were also destroyed. One of his buildings, containing organs and parts of organs, was saved. He is insured to the amount of \$14,000, which it is said will cover his loss. The new organ lately put up in Christ Church in this city, was built by Mr. Erben, who has become deservedly celebrated for his organs.

The works of the Gas Company which were connected, were also injured—a shed containing 2000 barrels of rosin, being destroyed. A fracas also took place between the firemen and some of the workmen of the company—they seizing their red hot poker, and attacking the fireman.

Much damage was done to the works of the Company by the firemen, who rushed into the Gas House and beat some of the workmen, ten of whom are badly injured. The loss of the Company is about \$11,000. An unsuccessful attempt was made to break open the retorts; which, if it had been successful, would have blown the building and all in it to pieces. The whole affair is to be investigated at the police office.—Md. Gazette Sentinel.

Railroad on Long Island.—Books have been opened for subscription to make a Railroad on Long Island, from Brooklyn to Greenport, 85 miles, thence by a steamboat to Stonington, Conn. 25 miles, thence to Boston 85 miles, by railroads—whole distance 199 miles—time 11 1/2 hours. It is estimated that the Long Island railroad, constructed in the best manner, will cost \$1,557,000.

Railroad from Lynn to Boston.—We are informed that arrangements are in progress for forming a company, to establish a rail road between Lynn and Boston.

Attempt to rob a Bank.—An attempt was made on Monday night last week to rob the East Haddam Bank. The entrance was effected into the bank through one of the front windows, but as the robbers were unable to gain access to the vault, they were obliged to go empty handed away.—N. E. Advocate.

The Delaware river, opposite Philadelphia, was frozen over on Saturday. The power of the new ice boat was tested, and completely succeeded, breaking its passage through the ice, which was three inches thick.—N. Y. D. Adc.

On Monday, persons crossed to Brooklyn, on a cable of ice that got jammed between the two cities.—Id.

Yankee enterprise and perseverance always predominate. The Eastern mail, due at Boston, was only one half hour behind its usual time, notwithstanding the great snow storm. The mail contractors turned out one hundred men on the route, who dug a passage for the mail through a drift of snow 3 miles in extent.—Id.

Diabolical Outrage.—Within the last few days we had numerous rumors of an attempt to the commission of a crime of the most dastardly character, in America, in our neighboring county of Dutchess, which have now become amply confirmed. It appears that last spring, Mr. Asahel Palmer, an aged respectable, and wealthy gentleman, (who had formerly been married, but had no children,) married a young widow, the niece of his former wife; that in the month of October the old gentleman died, leaving his young wife eniente; that he made his will, and left his property in such a situation that the child might inherit it, or in case the mother should survive the child the property should vest in her until her decease, when it should descend to some collateral heirs. Under these circumstances, in order to possess himself of a portion of the estate, it would seem that one of these collateral heirs, a young man about 22 years old, named Charles Palmer, a nephew, conceived the base purpose of destroying the life of the lady, and with her also the future heir. According to, as is believed, on Tuesday evening the 23d inst. between 7 and 8 o'clock, he prepared himself with a gun loaded with a heavy charge of buck shot—went to the house—and as the woman was sitting before the fire, (with a daughter by a former marriage on each side of her, and a brother reclining on a chair directly under the inner window,) discharged it through the window at her head; but as there were two wind-ows to go through, it is supposed the charge glanced up, and only one was grazed the top of her head. Her long hair was raised by her cap and comb above her head, and nearly the whole of it was cut off by the shot—one shot lodged among it. Suspicious soon settled upon young Palmer as the perpetrator of the act. Tracks of stocking feet in the snow were traced about half a mile, where he put on his boots, then boot tracks, both of which corresponded with those of Palmer: buck shot similar to those found in the room were also found upon him; and a gun of the same stamp as the mark of one made in the snow where the person had fallen in his retreat from the house. These circumstances, with some others, fixed suspicion so strongly upon Palmer, that he was next day arrested, and after a very full investigation, sent to Poughkeepsie and committed to prison to await his trial. The elder Palmer left an estate worth 60 or 70,000 dollars. Surely "the love of money is the root of" much "evil."—Litchfield Enquirer.

THE GOVERNMENT OF OHIO have voted 17 to 16 for the execution of criminals in private. A proposition to abolish the punishment of death was rejected by a vote of 24 to 9.

At Franconia, N. H. Dec. 15th, the thermometer was 22 deg. below zero.

Slave Trade at the Seat of Government.—The Brig Tribune lately arrived at New-Orleans, from Alexandria, D. C., with upwards of one hundred slaves on board; and in the National Intelligencer there is advertised, "Cash for two hundred negroes, to include both sexes, from 12 to 15 years."

The governor of Missouri recommends the enactment of a law making it penal to sell tickets in any lottery.

New-Orleans, Dec. 1.—I now estimate that the Gulf of Mexico will furnish 750,000 bales of cotton, averaging some 450 lbs. each.

"A large proportion of our sugar crop, variously estimated from 85 to 120,000 lbs., is secured. The quality generally is very good, and the price 5 1/2 cents for fair crops on the plantations."

EXTRAORDINARY MUNIFICENCE.

The Treasurer of the Massachusetts Eye and Ear Infirmary, performs the grateful duty of acknowledging the receipt through the Post Office of a letter dated 25th inst. directed to him without signature, and enclosing two one thousand dollar bills for the use of the Infirmary.

Wm. T. Andrews, Treasurer M. E. & E. Infirmary.

Last week while the ladies were holding a Fair in Boston, for the benefit of Rev. Mr. Taylor's Infant School in that city, they received a letter from Mr. Samuel Appleton enclosing five hundred dollars as a donation to aid their benevolent objects.

In the list of persons I censured to shoot birds in Yorkshire, England, are the names of sixty clergymen.

The postage received in Dublin on letters from America, amounted in one day to about 300 pounds.

A Slave has been captured on the African coast, by H. B. M. Brig Charydis, having on board 444 slaves with which she was proceeding to Sierra Leone.

Miguel has determined not to interfere with the affairs of Portugal, and await the time until the people shall recall him. A sensible conclusion.

MARRIED.

At Westfield, Mass., on the 1st inst., Mr. Joseph Langdon, merchant, of this city, to Miss Mary Ann Mather, daughter of Thomas Mather, Esq.
At Wareham Point, by the Rev. R. Warner, Mr. Eliphalet Smith, to Miss Huldah F. Lord. Mr. Wm. Champlin to Miss Lucinda Lord. Mr. Benjamin Ray to Miss Roxana Smith.
At New York, by Rev. Dr. Knox, Mr. Charles W. Copeland, of this city, to Miss Hester Ann Pelham.
On the 4th inst. in the Baptist meeting-house in Stratford, by Rev. J. H. Linsley, Mr. Raymone Whitney, of the firm of R. B. & R. Whitney, of Fairfield, to Miss Marinda Silliman, of Weston.

DIED.

At Newington, Mr. Enos Deming, aged 55.
At East Windsor, Col. Roswell Grant, in the 89th year of his age, a revolutionary officer.
At Barkhamsted, Mr. Solomon Humphrey, aged 81, a revolutionary pensioner.
At Woodbury, Mr. Aaron H. Cheock, aged 61.
At Middletown, Gen. Cincunoy Whiteley, aged 51 years.
At Montville, Mr. Nathaniel Cheesbrough, aged about 76 years, and his wife; they died within a few days of each other. He was a pensioner.
At Farmington, on the 30th ult., Mr. Elijah Lewis, an officer in the army of the revolution, aged 84.
The number of deaths in Farmington, the past year, of all ages, was 45. On the 4th day of March last, there were in this town 21 gentlemen who served their country in the army of the revolution, and were entitled to and received compensation for such service. Since that period, seven have died—two officers and five privates; Lieut. Winslow was the last. There now remain two commissioned officers, two warrant officers, two musicians, and eight privates—Com.
At New Lisbon, Ohio, Dec. 10th, Mrs. Lydia Spaulding, aged 73, relict of Doct. Rufus Spaulding, formerly of Norwich, Conn.
At Durham, on the 31st ult., Mr. Rulon Baldwin, aged 55. He was in usual health during the day, and expired suddenly about 8 o'clock in the evening.

MECHANICS LIBRARY.

T. L. Library will be open Saturday evening, the 10th inst. Persons having books belonging to said Library will please return them.
Saturday, Jan. 10.

NOTICE.

The Baptist Church in Wethersfield have agreed to hold a protracted meeting, to commence on the second Lord's day in January, 1835. Ministering and other brethren are affectionately invited to attend.
Wethersfield, Dec. 24th, 1834.

NOTICE.

The Ministerial Conference of Ashford, will hold its quarterly meeting at the house of Br. N. D. Benedict of West Woodstock, on the second Tuesday in January, at 1 o'clock, P. M. Sermon by Br. Wm. Bowen, Dr. T. Wakefield his substitute.

N. BRANCH.

NOTICE.

THE next meeting of the Temperance Society of Tolland County will be at East Stafford, on Tuesday the 27th January, 1835, at 1 o'clock, P. M. Dr. Beardsley the State Agent will be present, and a full delegation from all parts of the County is earnestly desired.
CHARLES NICHOLS, Sec'y.
Hebron, Feb. 25, 1834.

NOTICE.

By an order from the Court of Probate for the district of Tolland, will be sold at public vendue on the first Monday of March, 1835, at one o'clock in the afternoon, on the premises, all the real estate of NATHAN FENNER, of Willington, an insolvent debtor, unless previously sold at private sale, consisting of two small farms and several detached pieces of land all situated in the Northern part of the said town of Willington, by
HIRAM RIDER, Assignee.
Willington, Dec. 31st, 1834. 51

NOTICE.

THIS is to forbid all persons trusting my wife Laura, on my account, as I will pay no debts of her contracting, after this date.
SETH STILES.
Bristol, Jan. 6, 1835. 3w51

PAINTING, GLAZING, & PAPERING.

THE subscriber respectfully informs his friends and the public that he still continues to carry on the above business, one door east of the Protection Church, in the village of Stratford. He solicits a share of patronage.
DAVID BROCKWAY.
Hartford, Jan. 10, 1835. 52

A. S. BECKWITH

Will take subscriptions for the London, Edinburgh Foreign, and Westminster Reviews.

The very moderate terms are as follows:—
For 3 of them, \$7 00 per annum
For 2 " " 5 00 " "
For 1 " " 3 00 " "
For the whole 4, 9 00 " "

The cost of the works when imported, is \$32 00. Thus it is seen that those who take the whole, will have them at one fourth the price of the imported editions.

JUST PUBLISHED AND FOR SALE BY

A. S. BECKWITH,

Children instructed to fear God—a sermon occasioned by the recent death of Miss Sarah F. Davis, with a brief memoir—by her Father, dedicated to the children in Sabbath schools.

Also just published by F. J. HUNTINGTON, and for sale by A. S. BECKWITH, Tales and Essays for children, by Mrs. Sigourney.

The Young Infidel reclaimed. 1st Am. edition. Cousin's Psychology, by Rev. C. S. Henry. Letters on Public Characters. 2d edition. France.—Social, Literary, and Political. 2 vols. By Henry L. Bulwer, M. P.

Mrs. Sigourney's Poems. Do. Sketches.

Also for sale as above, Youth's Keepsake, a Christmas and New Year's gift for young people.

Youth's Sketch Book, with elegant engravings. Child's Annual.

Missionary Voyages among the South Sea Islands, with engravings from original designs.

The Boy's Own Book, by Mrs. Leslie.

Recollections of a Housekeeper.

Atlantic Tales or Picture of Youth, by Mrs. Leslie.

Memoir of Mrs. Martha Barnes.

The Martyrdom of St. Peter and St. Paul, a Poem by Rev. George Burgess, A. M.

The Young Ladies' Book of Piety, a practical manual of Christian duties for the formation of the female character.

Daughter's Own Book.

The Fireside Book.

Fireside Piety, Child at Home, &c. &c.

The above and many similar works on hand will be found suitable for New Years and Christmas Presents.

